

S Amer.

Price 6 1/4 Cents

N. S. W. York.

1325

THE
CATHOLIC MISSIONARY.

THE JESUITS IN PARAGUAY.



NEW YORK
G. Dunigan and Brother.
151 Fulton St. N.Y.

1851.

SHANDY M'GUIRE,
OR,
TRICKS UPON TRAVELLERS;

A Story of the North of Ireland,

BY PAUL PEPPERGRASS, ESQ.

In 1 volume 16mo. in half cloth binding, 50 cents;
full cloth, gilt backs, 75 cents.

"Shandy M'Guire" is emphatically a "Story of the North of Ireland." The plot is mainly laid in the heart of the county Donegal, and the characteristic life of that remote region is beautifully portrayed. The fair and the fighting, the gauger and the illicit still—the Orangemen and Ribbonmen—the grasping agent and the suffering cottager—the Priest of the People, and the proselyting Minister of the Established Church, are all successfully and strikingly portrayed.

The *New-York Truth-Teller* says:—"Through all, and above all, is a tone of pure, healthful religious feeling, not often found in tales of Irish Life, since those of Barrow and Gerold Griffin."

The *Boston Post* says:—"This is a tale of the oppressions of Ireland, told by an Irishman and a Catholic. As a mere literary work, it has power, pathos, and rural semblance. Some of the scenes are as naturally and vividly done as the best of the O'Hara Tales, or the most intense of the Stories of Carleton. We know of no American writer of note that could produce the equal of 'Shandy M'Guire,' so full of glowing pictures of Irish life and character, painted by a man of ability, and a warm sympathizer for the suffering and outraged."

The *London Tablet* says:—"The story is amusing and contains instructions even for statesmen, if they have but the heart to understand what political institutions can do in the way of good and evil."

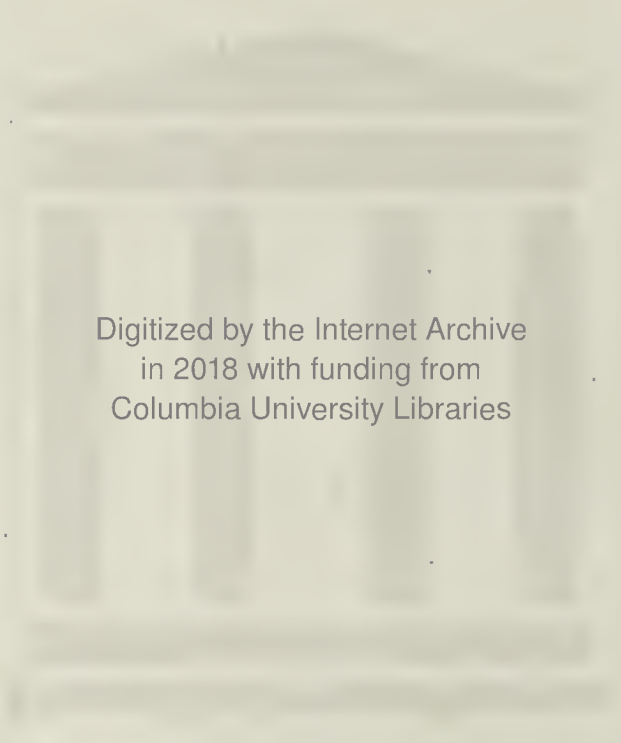
THE
CATHOLIC MISSIONARY.

THE JESUITS IN PARAGUAY.



NEW YORK
G. Dunigan and Brother.
151 Fulton St. E.V.W.

1851.



Digitized by the Internet Archive
in 2018 with funding from
Columbia University Libraries

THE CATHOLIC MISSIONARY.

THE JESUITS IN PARAGUAY.

BEFORE our Blessed Lord left His Apostles and was taken up into heaven, He addressed this solemn charge to them: "Go ye into the whole world and preach the Gospel to every creature;" and we see in the Acts of the Apostles how faithfully they obeyed this command, how diligent they were in going about from one country to another, "preaching the Gospel in all the cities."

What the Apostles began, their successors continued; from that day to this, the work of conversion has steadily and constantly gone on in every age; not a century, not a half century has passed away, in which some addition has not been made to the fold of Christ; in which some nation, or a part of some nation, has not for the first time heard the glad tidings of the

Gospel. And the work has not ended yet; at this very moment priests and bishops, successors of the Apostles, are carrying the light of Christian truth and holiness into dark heathen countries, where it has never yet been seen, or if for a moment seen, has been soon violently extinguished.

I have seen and conversed with several of these zealous missionaries myself; one in particular was a bishop who had spent nineteen years among the heathens of China, and had brought many hundreds of the poor ignorant natives of that country to the knowledge of Christ, and the salvation of their immortal souls. He told me that, of seventeen priests who went out with him to undertake this work in 1830, he was now the only survivor; most of the others had suffered martyrdom; and the few who had not been put to death expressly on account of their religion, had yet died prematurely in consequence of the excessive fatigues and labors which they had to undergo. This bishop had himself suffered again and again all kinds of cruelties, and gone through innumerable dangers in the execution of his holy and charitable mission; he had been placed in a great jar or cask, and buried

alive in a garden for four-and-twenty hours, as the only means of being concealed from his persecutors; he had had his arm broken more than once, as a punishment inflicted by order of the heathen magistrates; besides many other things which I cannot now mention; yet, when I saw him last year, he was just returning with undiminished zeal to his appointed post, there to fulfil our Lord's command to be "a witness unto Him even to the uttermost part of the earth."

The labors and sufferings of apostolic men like these cannot fail to be of the deepest interest to every Christian who has any love for the religion which he professes, any love for the souls of his fellow-creatures, any love for the Son of God who laid down His life on the cross that He might redeem mankind. We propose, therefore, from time to time, to lay before our readers some sketches of the Catholic Missionary, whether in ancient or in modern days, whether in our own or in foreign lands, whether laboring for the conversion of heretics or heathens; in a word, we propose to show you, in a series of pictures taken from different ages and different countries, how faithfully the Church has always fulfilled this in-

junction of her Divine Head, "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" and at the same time how faithfully that Divine Head has fulfilled the gracious promise which He vouchsafed to annex to the command, "Behold, I am with you all days, even to the consummation of the world."

Our first picture shall be taken from a part of the great continent of America; and a few words about the early history of that country are perhaps necessary, that you may be able justly to appreciate the labors of those missionaries whom we are about to introduce to you.

America was discovered, that is, was first made known to the Europeans, about 350 years ago. The people who at that time inhabited it were most of them savages, and all of them were heathen; I mean, by savages, that they knew nothing of the arts of civilized life; they built no houses, wore no clothes, lived on what they could get by hunting and fishing, and on wild fruits and roots, which they dug up from the earth; in their dispositions, however, they were not otherwise than

gentle and kind; those at least who inhabited the island where the Europeans first landed; and when they saw the ships in which these strangers had come, and the strangers themselves clothed in garments such as they had never before seen, and armed too with spears and swords of glittering steel, they could not imaginè that they were human beings like themselves, but thought they belonged to some superior race, and had come down from the skics, or risen out of the great sea. At first they were very much frightened too, and ran away; but when they found that the Spaniards (for it was from that part of Europe that the strangers had come) did them no harm, they came back again, and treated them with great respect and confidence. Had the Spaniards always continued to behave towards these poor simple savages in the same kind manner in which they began, the labor of a Christian priest amongst them might have been an easy and delightful task; for seeing the great superiority of the Spaniards over themselves in every thing that concerned *this* world, they might naturally have been disposed to listen with a very friendly ear to all that they had to tell them about another world, which they

could not see, but which was to come after the life of this world was ended. And, in fact, the first of the inhabitants with whom they had to do, a few whom they carried back with them into Spain, were very soon converted and made Christians. For Christopher Columbus, who was at the head of the expedition by which America was discovered, was a religious-minded man; and the Queen of Spain, who had sent him out, was very anxious to do all she could to assist in spreading the knowledge of the Christian faith. Columbus and all his crew had approached the holy Sacraments in a very solemn way before starting on their dangerous voyage; when first they saw the land which they had been so long looking for, they all sang the *Te Deum*, as a hymn of thanksgiving to Almighty God for having granted them the desire of their hearts, and having delivered them from so many and great dangers; and when they actually set foot on shore, at the same time that they planted the royal standard of Spain, to declare that they took possession of the country in the name of their earthly sovereign, they also erected a crucifix, to declare that they meant to add it to Christ's kingdom upon earth; that they claimed it for

the King of kings and Lord of lords; and, as an earnest of their intention, they called the island San Salvador, or the island of the Holy Saviour. And the next island which they discovered they dedicated to our Blessed Lady, under the title of her Conception. Alas, that an undertaking, whose beginnings were so Christian, should have been afterwards carried on by such unchristian means; that so fair a promise should have been soon so woefully marred

Columbus left about forty men in a fort which he built for them in one of the islands, charged them to obey their commander, not to quarrel amongst themselves, and above all, not to give offence to the natives; and then he set sail for Spain, to carry the news of his wonderful discovery. He soon came back again, bringing with him those few natives whom he had carried away, and who had been duly instructed in the Christian faith and baptized, and also a small band of zealous priests, who had voluntarily offered themselves to undertake the great work of converting the people. Perhaps these missionaries had formed to themselves a very glowing picture of the rich harvest of souls which awaited them in this new

world; the first-fruits had already been gathered, and stood there before them a pattern of simplicity and gentleness; if their countrymen generally were of the same dispositions, what might they not expect as the reward of their labors? But if such were their hopes, they were soon bitterly disappointed. When they arrived at the station where the forty Spaniards had been left, they found the fort entirely demolished; and the tattered garments and broken weapons which lay scattered about in the neighborhood, too plainly showed what had been the unhappy fate of the garrison. The natives too did not come forward to meet them as friends, but fled from them as enemies. At last one of the principal inhabitants came and told them what had happened, and how this sad change had been brought about. After the departure of Columbus, the soldiers who had been left behind did not even pretend to obey the officer whom he had set over them, at least only a few remained steadfast in their obedience; the rest behaved just as they pleased, and by degrees began to rob and plunder, and use violence towards the natives with the most brutal licentiousness. The consequences soon followed that might naturally have been

expected; and thus, through the sins of man, this fair field for Christian hope and the exercise of Christian zeal was struck with a deadly blight almost as soon as it was discovered.

I need not go on with every particular of this history as minutely as I have begun it; telling you how one island was discovered after another; and then the mainland of America, first one part of it and then another, and what happened to the natives in every place; all this would take us too long; and besides, I am afraid it would be only the same sad story told over and over again. I will just take the history of this one island, the island of St. Domingo, as a specimen, which will give you a fair idea of what happened elsewhere also.

Gold and silver and precious stones were found in different parts of it in great abundance; and when this news was carried to Spain, numbers of persons hurried off to a country which held out to them such brilliant hopes of speedily heaping together a large fortune. They came out expressly to get money; and like most persons who make this the great object of their lives, they were not very scrupulous as to the means they employed for getting it. Many of them were men of bad characters

and abandoned lives, even in their own country; and when they found themselves at such a distance from home and in such new circumstances, with no power close at hand sufficiently strong to check or punish them, and at the same time with most abundant means of indulging their passions all around them, it is impossible to describe the horrid excesses of which they were guilty. And besides these enormities on the part of individuals, the desire of gaining gold, and of gaining it as speedily as possible, led even the governors themselves to sanction a cruel and unjust measure, by which the natives were in the end absolutely destroyed. The precious metals could not be obtained, at least not in any considerable quantity, without the labor of digging for them in mines. The natives had never taken the trouble to do this; they did not value gold as highly as the Europeans did; they only used it for making ornaments; and all the gold which they collected had been picked up in the beds of rivers, or found in some other accidental way. Moreover, the natives were by no means an industrious, hardworking people; they were not so strong or so well able to endure fatigue as the Europeans; and they had

never been used to it. Nevertheless the Spaniards obliged them to dig, and perform other hard tasks, which were quite beyond their strength; and because they would not do this willingly and for wages, as men hire themselves to be day-laborers, or to be miners, or to perform any other servile work now-a-days in England or in any other civilized country, therefore the Spaniards declared that all the natives were their slaves; they said that they had conquered the country, and that the inhabitants must do whatever they commanded: if they would not do it of their own free will, they should be made to do it. You can easily imagine what dreadful misery was thus brought upon the poor unoffending people; some even put themselves to death rather than suffer such cruel tyranny, and hundreds and thousands sunk under the severity of the tasks that were laid on them. During the first fifteen years, their numbers were diminished from a million to sixty thousand; that is, only one out of every seventeen survived; and at the end of five years more, only fourteen thousand even of these survivors remained, that is, three out of every four had died from some cause or other. They tried indeed more than once to

get rid of their masters, and to drive them out of the country ; but what could be done by a set of poor naked savages against men who had fire-arms and other weapons at their command, and were many of them well-trained soldiers besides? Of course the natives were always conquered ; and then their lot only became the worse for having offered any resistance to it. At last, as many as survived were sold by auction to the highest bidder, removed from the places where they had always lived, and carried off to other distant spots, wherever their new masters might choose ; and in a very few years there was but one small village, hidden among the hills, in which there were any of them left.

All this while the Christian priests, who were themselves also Spaniards, were lifting up their voices against these cruel practices, as contrary to natural justice and to the revealed law of God ; but the love of gold so possessed the hearts of the people that they refused to listen to any remonstrance ; they even made a formal complaint against a Dominican preacher for having dared publicly to denounce what they were doing. Of course his superiors refused to remove or to blame him on this ac-

count; on the contrary, they highly applauded him for his faithfulness and courage in preaching such necessary but such unwelcome doctrines. This, however, is a part of the story on which I may have an opportunity of talking to you more at length another time. At present I am anxious to impress upon your minds this one fact, that the Indians—for this is the name by which the natives have always been called, though they were not really Indians—were so cruelly treated by the Spanish settlers, that they hated them with the most intense hatred of which human nature is capable. I have already told you that the Indians were by nature quite gentle and even timid; but the treatment which they received first roused them to a perfect fury, and afterwards, when they discovered that all resistance was useless and only increased their miseries, they settled down into a silent, sullen, but most bitter hatred. I will tell you an anecdote which will serve to give you some idea of the state of feeling entertained by these poor people towards their masters, and from which you can picture to yourself the difficulty which the missionary must have had to contend against when he attempted to convert them to Christianity. One

of their chiefs, who had endeavored to prevent the Spaniards from landing in one of the principal islands, was taken prisoner in battle, and, on a most false and unjust pretext, was condemned to be burned alive. A priest was at the place, and exerted himself very much to convert the unhappy man before his execution, that so death might be to him the beginning of a happy eternity. After listening for some time to the glowing description which was given to him of the never-ending joys of heaven, of its infinite and everlasting happiness, he suddenly interrupted the preacher with this one simple question: "In this happy place of which you speak, are there any Spaniards?" "Yes," said the priest; "but not those that are bad; only the good and deserving." "There is not one," replied the poor ignorant savage, "that is not vile and wicked; I will never consent to go to a place where I shall run the risk of meeting with any of that accursed race."

But it is time that we should proceed to the more immediate subject of our history, the Jesuits in Paraguay. On the eastern coast of South America—a part of the New World some thousands of miles to the south of the islands we have hitherto been speaking of, but

inhabited, like them, by tribes of heathen savages—there is an immense river, which the Spaniards called *Rio de la Plata*, or the River of Silver, because the people there brought them a great quantity of silver, and they fancied, therefore, that there must be rich mines somewhere in the neighborhood. The captain of the vessel which first entered this river, in the year 1516, ventured to go on shore with some of his crew, being invited to do so by apparent demonstrations of kindness on the part of the Indians whom they saw along the banks. No sooner had they landed, however, than they were cruelly put to death, their bodies cut in pieces, roasted, and eaten, within sight of the vessel which they had left, but which was utterly unable to render any assistance. Something of the same kind happened to the next persons who dared to land on this inhospitable coast; but twenty years later, (that is, in the year 1536,) a Venetian adventurer, who had been employed at one time by some English merchants at Bristol, but who was now in the pay of the Spanish government, managed to effect a landing and establish a settlement there, which was able to maintain its footing.

We need not trace the civil history of this settlement through all its various fortunes; it is only necessary for our purpose that we should know something of its moral and religious character, as bearing on the civilization and conversion of the savages among whom it was planted: and in this respect I am afraid that it bore but too close a resemblance to the other settlements that have been already mentioned. There was the same greediness after gain, the same violence and robbery, the same cruel oppression, as you have heard of elsewhere, and therefore we need not repeat it; and this, together with the great scarcity of priests, (barely sufficient to attend to the Spaniards alone,) entirely prevented any real progress in the great work of evangelizing the natives. As early as the year 1547, the chief city of the province had been made a bishop's see, but the person who was first appointed to fill it never took possession. It was not until nine years later that a Christian bishop really began to direct in person the spiritual laborers in this portion of Christ's vineyard; and both he and his successors, as well as the other bishops settled in different parts of the country, continually applied to the kings of Spain,

and to the council who were appointed to manage all that concerned the Indies, for an additional supply of clergy to assist them in the discharge of their duty. At last, in the year 1586, the bishop invited one of the great religious orders of Europe to send help for this purpose; the bishop himself was a Dominican, but the missionaries whom he invited were Jesuits, an order whose founder had been born about the time that Christopher Columbus began to discover the new world, and which, from the extraordinary success that had attended their labors during the last thirty years in Brazil, Peru, and other parts of South America, were supposed to have received from Heaven a special mission and a particular grace to win the savage tribes to the kingdom of Christ.

The Jesuits obeyed the bishop's invitation, and were at first well received by the settlers, who offered to build them a college, and to assist them in many other ways; for they wanted persons who could educate their children, and they knew that the Jesuits had a great reputation for learning and zeal, and for skill in teaching; so they gave them a very hearty welcome, and were really glad to see

them. But this did not last long; for one of the first things the missionaries did was to protest against the cruel treatment of the Indians, and to insist that they should be dealt with more gently and kindly. This turned the settlers against them at once, and they were now as anxious to get rid of them as they had at first been thankful to receive them. The Jesuits were poor men, without money of their own, but depending for their daily bread on the voluntary alms of those for whose spiritual good they had come so far; so the Spaniards thought they should soon be able to make them more reasonable, as they said, by withholding the necessary assistance; they thought they should soon starve them into obedience and conformity to their wishes. "Surely the Jesuits would never be so foolish as to take up the cause of a set of poor, wild, ignorant, and senseless savages, when by so doing they would offend all the rich and powerful European merchants, and so run the risk of being driven away, or even starved to death themselves." But these greedy and unscrupulous men reckoned without their host; and though they succeeded in hindering for a time the good work which the missionaries were in-

tended to accomplish, they could not do more than this. It was necessary that one of them should go back to Madrid to lay the matter before the king and to obtain his sanction: not that they wanted him to render them active assistance either with money or any thing else, but only that he should prevent the Spaniards from interfering with them, and using actual violence to prevent the execution of the plan which they proposed. As the king really wished to do what was right, and as the proposed plan involved no outlay of money, no fitting out of ships to take the missionaries, no colonists to accompany them, no payment of troops to protect them, and no allotments of land to support them when there, it was not difficult to get this promise of protection from the government; and thus armed, the Jesuits returned to the scene of their labors. A few had already gone before among those natives who lived nearest to the settlements, and who were principally employed in tilling the ground for their foreign masters. The savages listened to them with gladness, as having been their only friends among the Europeans, and as having done their utmost to lighten the heavy yoke under which they groaned; still they

had only succeeded in baptizing some dying infants, and instructing a few of the better disposed amongst the adults. Now, therefore, it was determined to attempt the work of conversion on a much larger scale; to go to a distance from any of the towns or villages, and to see what could be done with those natives who had never suffered from European cruelty, and were not in danger of being discouraged from embracing Christianity in the first place, or from practising it afterwards, by the wicked lives of those by whom it was professed.

This was truly a great and noble scheme, but it was also beset with immense and innumerable difficulties. For how was Christianity to be introduced amongst men who were dispersed like wild beasts, buried in the thickest forests, or lying hid in dens and in caves of the earth; men who led a wandering life, never fixed in any one place, but roaming about wherever they could find the means of subsistence, continually at war with one another, and many of them so fierce and cruel as to delight in torturing their prisoners to death, and then feasting on their flesh? Surely the conversion of such as these might almost seem a hopeless task; and the patient, untiring zeal of those by

whom it was accomplished must deserve to be reckoned, as even Protestant writers do not hesitate to acknowledge, amongst the most wonderful and interesting events in the history of mankind.

The Jesuit Fathers then set out two and two, like the disciples of our Lord, with little more than a staff and a prayer-book, accompanied by some of the native Indians who had been already converted, and who were to act as interpreters; and by these simple means they attempted the execution of this vast enterprise. They began by pointing out to the savages the numerous inconveniences of their present mode of life, whether they considered the precarious nature of their maintenance, the discomfort of their dwelling-houses, or their defenceless condition in the frequent wars in which they were engaged; and they invited them to come and live together in some settled spot, to build houses, and to cultivate the ground. The savages were induced to lend a willing ear to these representations, partly because they themselves could recognize the reasonableness of what was said, partly because the report they had heard of these *black-robcs*, as they soon learned to call the Jesuit Fathers, was

such as to give them confidence in their sincerity and their kind and charitable intentions. Doubtless thus to have obtained the good-will of the natives was of most important service to them towards the success of their undertaking; still, what remained to be accomplished was no light task; it required the utmost care and diligence, and incessant watchfulness, to bring the work to perfection, and with but uncertain hopes of reaping any fruit from it after all. For, first, the poor natives had never been used to habits of steady perseverance; labor was irksome to them, and the temptations to idleness very great; and secondly, not only was their character unstable and easily given to change, but their understanding also was very limited; so much so indeed, that at first it was almost a matter of doubt whether they could ever be made to understand the mysteries of the Christian faith sufficiently to enable them to become partakers of the holy Sacraments.

Then, again, besides these difficulties and discouragements from within, they were also exposed to many and very serious dangers from without. After some of their new settlements had been established for a few years, and had

grown to a considerable size, they attracted the attention of certain brigands—half Indians, half Europeans—who occupied a part of the country by themselves, and lived entirely by plunder. These men cast their eyes on the increasing villages, and thought they furnished a most favorable opportunity for adding to the number of their slaves; they therefore broke in upon them from time to time, and killed, or carried away prisoners, several thousands of the inhabitants. In this way they entirely destroyed ten or twelve of the most flourishing Christian colonies, until at last the missionaries found it necessary to transplant all who remained—men, women, and children, young and old, strong and infirm—to transplant them all to some more distant and safer place. It was necessary to abandon all the fruits of their past labors, and to travel over rocks and mountains and rivers, perhaps for several weeks together, over a space of four or five hundred miles, until they could find another more secure resting-place suited to their purpose.

Indeed, there is scarcely a danger mentioned by St. Paul in his second letter to his Corinthian converts as having happened to himself, which may not be exactly repeated concerning

these apostolic men, who were trying to convert the Indians. No one can doubt that they were "in journeying often." One of them, writing an account of his own labors in this particular in a private letter addressed to a friend, reckons up the journeys that he had made in a period of eight years, and the total amounts to no less than ten thousand miles. And the reader must remember that these journeys were not made, as in modern days, with the advantage of steam-engines and railroads, not even with the ordinary advantages of a highway and some kind of conveyance; most commonly they were performed where there was no road at all, and where not even a beast of burden could pass. Sometimes it was necessary to travel above a hundred miles with a hatchet in their hands to cut a passage through the forests before they could reach the dwelling-places of those they went to find; sometimes they had to wade through bogs and fens, to cross deep and rapid rivers, and to climb up steep and craggy mountains, with nothing but the bare ground or a wretched mat on which to rest their weary limbs at night. They were also "in perils of waters;" for the rivers and lakes they had to cross were

often full of rapids and currents which they were not aware of, and which exposed them to great dangers. Moreover, nothing was more common in that country, than for the rivers suddenly to swell and overflow to such a degree as almost instantaneously to convert whole plains into one vast sea. One day, as a Jesuit Father with his catechist and seven or eight Indians, (some of whom had been baptized and others were only catechumens,) were crossing a plain somewhere between the rivers Paraguay and Parana, they were suddenly overtaken by one of these extraordinary inundations. For a while they waded along up to their waists in water, but were soon forced to have recourse to the highest trees they could find, as the only means of saving their lives. In this situation they remained for more than twenty-four hours, amid a frightful storm of rain and thunder and lightning. By and by, in the middle of the night, the missionary perceived, by means of the bright flashes of lightning that continually lit up the heavens, one of his Indians, who had taken refuge in a distant tree, swimming towards him and crying out, as soon as he was near enough to be heard, that three catechumens and three Christians were on the point

of dying, and most earnestly requested his assistance. Upon this, the good Father first attended to the wants of the catechist who was on the same tree with himself, and fastened him securely to one of the upper branches, for he was well-nigh exhausted, and then jumped into the water to follow the Indian who had come to call him. At last he reached the catechumens, baptized them as they lay clinging to the branches, from which they presently fell and were drowned; then he hastened to the three neophytes, and two of these also were drowned a few minutes later; after which, he again swam back to his own tree. "In perils from the Gentiles" of course they were; whenever they met with a troop of native Indians, they generally found them armed, and ready to kill them, without even hearing a word of their message; and this lot actually befell many of their number. They even presented themselves knowingly and wilfully before a whole army of enemies, trusting that God would so bless the words that they should speak, as to soften their hearts and dispose them to receive the Gospel; or at other times, they would penetrate alone and unarmed into the presence of a *cacique*, or chief, whom they knew to enter-

tain the most bitter hatred of the Christian name, to have murdered many of their priests, and frequently to have plundered their settlements. They were also "in perils from their own nation;" the Spaniards were among the worst enemies they had; not only by reason of the strong prejudice which their bad example had raised against Christians and Europeans generally, but also in many other ways by which they strove to hinder or to mar their work. "Labor and painfulness, hunger and thirst, and fastings often," they could not escape from; for how were such things to be guarded against in their long and difficult expeditions? At the best of times, a handful of Indian corn, or something equally poor and simple, was their most luxurious food; but it often happened that even their little store of this was finished long before they had arrived at their journey's end; and then the travellers had no other food but such wild roots and fruits as they could manage to find. We read that they were sometimes forced to suck the dew off the leaves to quench their thirst, and even to squeeze a handful of damp earth against their lips, for the sake of extracting, if possible, a drop of water with which to

moisten their tongue and allay the thirst that tormented them under the excessive heats of a burning sun.

I will give you the details of one of their expeditions somewhat at length, that you may be able to judge of the difficulties they were exposed to, and of the perseverance which they showed in overcoming them. A Jesuit Father set out, accompanied by one hundred Indians, who were already instructed and baptized, to convert a savage tribe that lived at a considerable distance. A very long and violent storm, which came on soon after they had started, rough gusts of wind and overflowing of all the rivers, hindered them so much in their progress, that in nineteen days they had only advanced about forty miles. Then they came to a very thick forest, through which they had to cut their road. The priest led the way with a hatchet in his hand, working as hard as any of them, encouraging the others both by word and example, fetching water for them to drink, and serving them in a thousand other ways. It was a long and painful task; for whole clouds of venomous flies or gnats, called mosquitoes, attacked them by day and night; and the forest was about thirty miles in depth, so

that it took them nearly three weeks to traverse it. At last they came to the other side; but by this time their provisions were exhausted, and they were obliged to go home again. The next year this zealous priest set out again; and this time they reached farther than before; but in the end they narrowly escaped being all drowned. Whilst they were cutting through a second forest, the waters of a neighboring river rose and overflowed, so that it was as much as they could do to return to the place from whence they had come. His resolution, however, was not broken even by this second disappointment: in the following year he once more set out on the same expedition; and now he succeeded in reaching the first village of the tribe he had so long been seeking; and as they seemed to show the most promising dispositions, he hoped that he was at length about to receive the fruit of his many labors. It happened that he was very shortly afterwards appointed to some post of authority in his order, so that he was obliged to go away to another place. Another Father, however, immediately succeeded him, and was received with every possible sign of friendship and joy. The conversion of the whole nation seemed already

begun, and the Father had gone off the distance of a few days' journey, to look for a fitting place in which to establish this new settlement, when suddenly the natives threw off the mask, and treacherously murdered those of his companions whom he had left behind.

Nor must you think that this was a solitary instance, and that nothing at all like it ever happened in other parts of that wild country; on the contrary, I could tell you of some of these missionaries who had been gladly welcomed by the savages, and even used by them as a protection against the settlers, or against other savages with whom they were at war, yet were afterwards betrayed and murdered by them; of others who sank under the fatigue and hardships of their long expeditions,—on one occasion alone, sixteen of their companions perished in the course of a nine months' journey;—of more than twenty who were martyred in one way or another, in different parts of this same province; in a word, it is scarcely possible to name any labor or suffering which belongs to the life of a missionary, that was not joyfully endured by these zealous servants of the Church, in order that they might convert the Indians. It is

time, however, that I should now show you something of the fruits of those labors, something that may be looked upon as a proof of the presence of Christ's blessing upon them according to His own promise, "Behold, I am with you all days, even to the consummation of the world."

It has been already mentioned that the Fathers began by persuading as many of the natives as they could to leave off their roving way of life, and to come together into one place, there to build houses, to cultivate the ground, and to form a regular community, and that their earliest attempts in this matter were much forwarded by the good report which had gone abroad concerning them in consequence of the opposition they had made to the cruelties and oppression practised by the other European settlers. I must reserve to another occasion a more detailed account of the manner in which these settlements were both begun and multiplied, as also of their internal constitution, their civil and military government, and various other interesting details; at present we are only concerned with them in their religious character, as containing vast numbers of persons who were converted by the preaching

of Catholic missionaries, from heathenism to Christianity. For this was the result of the admirable plan which the Jesuits adopted, as indeed it had also been the great end which from the first they had always had in view: "Our design is," said one of themselves, "first to labor to make these Indians men, that so we may be the better able afterwards to make them Christians;" and their efforts were so abundantly rewarded, that when the settlements were in their highest state of perfection, it is computed that they contained about 300,000 souls, every one of whom had been duly baptized and instructed in the Christian faith.

The means by which this extraordinary result was brought about were as simple as they were effectual. As soon as a few hundred Indians had been persuaded to settle down anywhere, the Fathers caused a church to be built in the most central spot of the settlement. This church was made entirely of wood, but on a large and lofty scale, so as to be manifestly the most important building in the place, all the surrounding houses being of the height of one story only. The children belonging to the few families thus assembled were usually

baptized at once, and so brought up, like other Christian children, from their earliest infancy in the practice of their holy religion, and instructed in all its doctrines. With the adults, however, they proceeded, of course, in a different manner; these they did not venture to baptize until they were satisfied by long and careful preparation that they would receive the Sacrament with proper dispositions; and it was some time before they began to say Mass and to administer the Sacraments in the presence of the people. For to bring men who were utterly void of the first principles of humanity, the only business of whose lives it had heretofore been to satisfy their brutish appetites, and whose understandings had been debased by the long-continued indulgence of their passions, sometimes also by the most grovelling superstitions,—to bring such men as these to comprehend the sublime mysteries of the Christian faith, and to bind themselves to the observance of its moral obligations, was a difficult and truly an apostolic work.

But truly, also, those to whom it was intrusted were animated with an apostolic zeal; and the same God who “added to the Church about 3000 souls in one day” after the first

sermon of St. Peter in Jerusalem, was equally present with these children of St. Ignatius in South America, and added thousands upon thousands to the true fold, by means of their preaching. By degrees they gained first one and then another, the children often being the instructors of their parents, and the converted adults persuading and reclaiming their brethren. Every year, as soon as the rainy season was ended, and the waters, with which a great part of the country were wont to be flooded at those times, had gone down, many of these zealous converts would set out on an expedition to distant hills and forests, to see if they could not induce natives from other tribes to come and join them. There was often quite a rivalry between different parties of these converts as to which would bring back the largest number of savages; and it was not at all unusual to see them returning with several hundreds in their train. These were received with the greatest gladness by the rest of the settlers, invited to partake of their hospitality, had houses and food provided for them; and having been duly instructed and baptized, themselves in process of time became missionaries in their turn, and went out in quest of others.

In this way a settlement, which began with a few hundreds, increased by and by to several thousands, until they were obliged to separate perhaps, and form a second or even a third settlement elsewhere. At other times, one of the two priests belonging to a settlement, (for there were generally two in each,) would set out with a few of the most earnest and best-instructed of his converts to carry the Gospel to a distant tribe. As soon as they had reached the tribe, they used to enter boldly into the midst of them, often carrying a crucifix or a picture of our Blessed Lady before them, and chanting the Litanies, exactly as we read that St. Augustine and his companions did, when they went over to convert the Pagan Anglo-Saxons: then, if either the priest or any of the natives he had brought with him understood the language of the tribe they had met with, he would immediately begin and preach the Gospel to them. But if, as not unfrequently happened, neither the priest nor any of his companions could speak the language, he would point to his crucifix or picture, and by means of signs explain to them in the best way he could that he was come to announce to them a new religion, whereof

these were the symbols, and which should make them happy both in this world and in the next. He would make them small presents of beads or other trifles, of little value in themselves, but which the natives prized highly; and having thereby gained their goodwill, he would at last persuade the chief to send two or three of his subjects along with him, that so they might learn his language, and be able to return with him again the following year to act as interpreters. Many tribes were thus converted to the faith, and became Christian settlements; or if the tribe was small, and surrounded by others of a more savage disposition, which refused to be converted, the whole tribe would sometimes leave their ancient homes and join the nearest settlement already established.

It only remains that we should inquire whether the conversion of these tribes was real as well as nominal; whether these thousands and tens of thousands of savages became Christians in deed as well as in name. For a suspicion might arise in the minds of some of our readers, that to bring them to an outward profession of the faith was no such hard task; that is, that though there might have been dif-

ficulties in the way of persuading them, in the first place, to come and try this new mode of life, yet that the moment they could be prevailed upon to do this, they could not fail to be so struck by its many advantages as to be induced to adopt it themselves; that the profession of Christianity, therefore, might have been received only as a part and parcel of this happier and more comfortable way of living, a necessary condition without which it was not possible to obtain all the superior advantages of civilization, but not as binding them in any way to a change of conduct, or imposing upon them any form of religious belief.

Such a suspicion, I say, might naturally suggest itself to the reader's mind; nevertheless it is clear from the testimony both of eye-witnesses and of facts, that in truth the people really did become Christians in heart and in practice no less than in profession; nay more, that they became very patterns of Christian virtue. The modesty and recollection of their behavior in church was such as to astonish even the missionaries themselves: when they recited the act of contrition, with which the preachers always concluded their sermons, the church rang again with their sobs and sighs;

when they approached the sacrament of penance, though the faults they had to accuse themselves of were often so slight that they were scarcely sufficient matter for absolution, yet they could not confess them without shedding torrents of tears. If at any time they suffered themselves to be overcome by temptation, so as to fall into any greater sin, they would immediately leave the business they were engaged in, whatever it might be, and run to the priest to confess their fault and to wash away its guilt in the sacrament of penance. If the fault they had committed was public, so that they had given scandal by it, they gladly performed public penance, that they might make what reparation they were able, and that the contagion of bad example might not spread among the flock. It often happened on these occasions, that others, who had committed the same fault in private as they now saw punished in public, used to come forward of their own accord, publicly accuse themselves, and beg to be allowed to suffer the same penance. This reminds us of what we read of the early Church; and indeed every body who visited these settlements, and had an opportunity of examining them at all

closely, was always struck with the resemblance which they bore to the manners and customs of the first Christians. One of the missionaries themselves, writing to a friend, says, "There is no suffering we would not voluntarily undergo for these poor Indians; for we are eye-witnesses of their docility, of the ardent love which they have for all that concerns the service of God, and of their exact obedience to all the commandments of the law of Christ. They no longer know what it is to indulge in fraud, theft, revenge, drunkenness, impurity, and all those other vices which were formerly so deeply rooted among them. I confidently assure you, and have no fear that any one will accuse me of exaggeration, that these men, once abandoned to the grossest vices, present to our eyes (now that they are become Christians) the innocence and the holiness of the first believers." "I have often visited the Jesuits' missions in Paraguay," says the Bishop of Buenos Ayres, (a religious of the order of the Holy Trinity, instituted for the redemption of captives,) writing to the king of Spain; "and in all those numerous towns, composed of Indians naturally given to all manner of vice, there reigns so much inno-

cence, that I do not believe a single mortal sin is committed in them; the extraordinary watchfulness of their pastors prevents the commission of even the slightest faults." "The union and the charity which prevails among these Christians is perfect," writes a Capuchin priest who had spent three or four weeks in a very large settlement numbering 30,000 Indians, under the direction of four Jesuit Fathers; "they spend their whole time in prayer, and in labor to provide for their families. All approach the holy sacraments every month, and many of them every week. Some, inspired by a special grace, aim at evangelical perfection; and even those who are not guided by the Holy Spirit to this degree of perfection, yet lead a life of innocence not inferior to that of the first Christians."

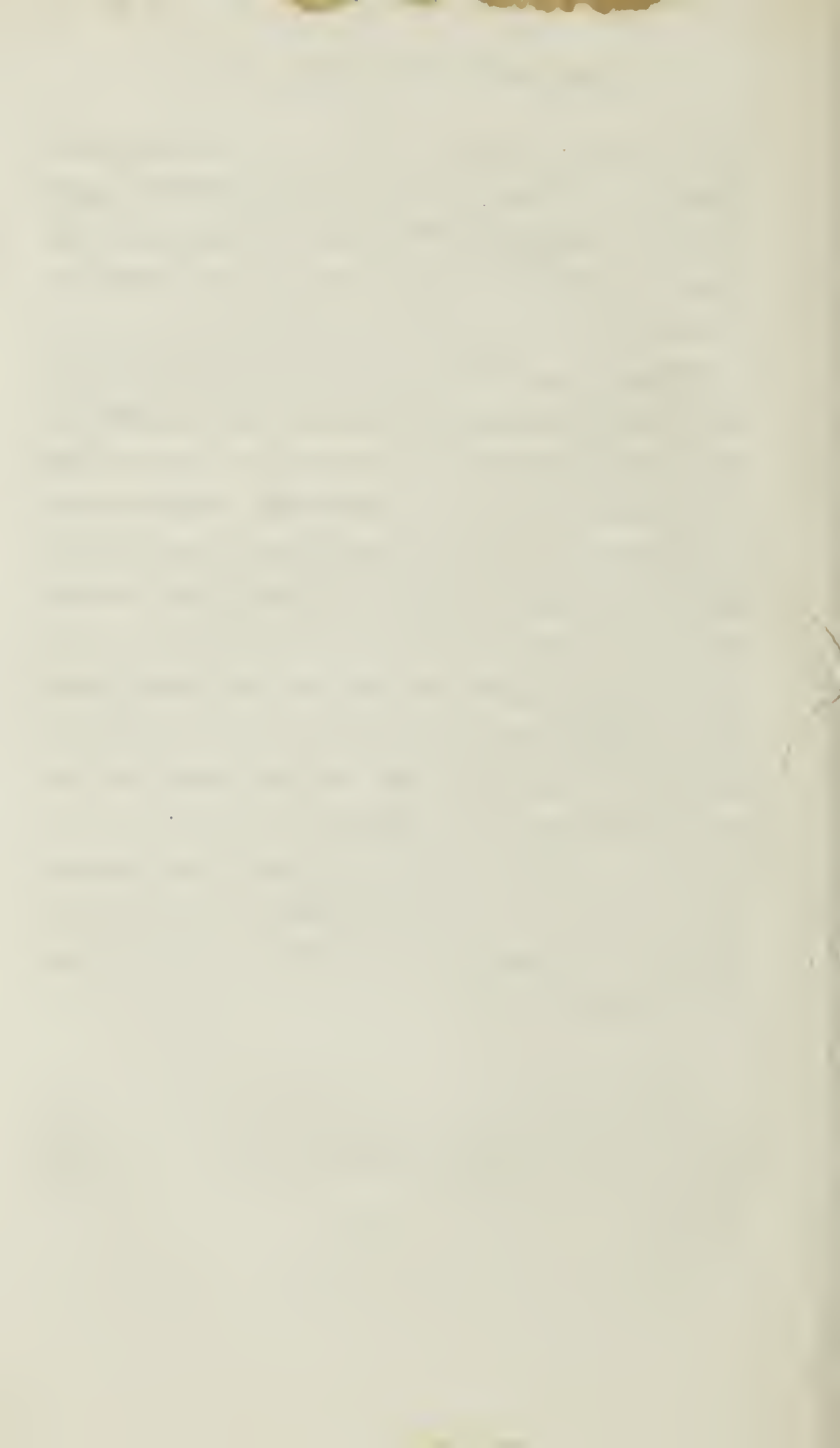
It would be easy to multiply evidence of this kind; but what has already been quoted is more than enough to convince us of the reality of the conversion that was wrought in the lives and hearts of these savages. And truly when we compare this description of them with their former miserable condition, we cannot for a moment doubt but that this change could only have been wrought by the

power of the Spirit of God. The missionaries must have been, as St. Paul speaks, only "God's coadjutors;"* *they* "planted and watered," but it was *He* that "gave the increase."

What a wonderful and convincing testimony then does this history afford to the divinity of the Catholic Church! It was she that received the commission to go unto the whole world and preach the Gospel to every creature, and to her was the promise made that Christ would be with her even unto the end of the world; it is by her, therefore, and by her alone, that the commission has ever been faithfully executed, or the fulfilment of the promise ever been truly realized. *There is not a single Protestant sect in the world, however numerous or however zealous, which can produce so manifest a proof of the presence of Christ's blessing upon their labors.*†

* 1 Cor. iii. 9.

† See the sixth and seventh of Cardinal Wiseman's "Lectures on the principal Doctrines and Practices of the Catholic Church." Dolman, London.



CHEAPNESS AND ELEGANCE COMBINED.

EDWARD DUNIGAN & BROTHER'S

SUPERIOR EDITIONS OF

STANDARD CATHOLIC PRAYER BOOKS,

Adapted to general use, and approved by

THE MOST REV. JOHN HUGHES, D. D.

ARCHBISHOP OF NEW-YORK.

From 13 cts. to \$10, according to Illustrations and Binding.

No pains have been spared to render these editions perfectly accurate, the proofs having been read by two of the best proof readers in this country, and then revised by a clergyman. The mechanical execution, in regard to paper, printing, beauty of illustrations, elegance and durability of binding, have never been surpassed in America, and sold at the lowest possible prices.

URSULINE MANUAL, 18mo., sheep,	. . . \$0 50
American morocco,	. . . 0 75
American morocco, gilt edges, 11 plates,	. . . 1 25
Superb Turkey morocco, 14 plates,	. . . 2 25
Royal velvet, 14 plates,	. . . 10 00

DEVOUT MANUAL.—New Prayer Book, forty

wood-cut illustrations, sheep,	. . . 0 25
American morocco,	. . . 0 38
American morocco, gilt edges,	. . . 0 50
Turkey morocco, extra gilt edges,	. . . 1 50
24mo. edition, sheep,	. . . 0 38
Do. Do. American morocco,	. . . 0 50
Do. Do. gilt edges,	. . . 0 75
Turkey morocco, extra gilt edges,	. . . 1 75

CATHOLIC MANUAL, 64mo., cloth,	. . . 0 13
Cloth, gilt sides,	. . . 0 19
Cloth, gilt edge and sides,	. . . 0 25
Turkey morocco, extra gilt edge, plates,	. . . 1 00

All these Prayer-Books are bound in Velvet with rich mountings, Papier Maché, Antique, with various new styles constantly adding, and sold at the cheapest possible prices.

E. DUNIGAN & BROTHER'S PUBLICATIONS.

THE HOME LIBRARY:

SUITED FOR GIFT-BOOKS AND PRIZES, AS WELL AS FOR
FAMILY READING, SCHOOL LIBRARIES, &c.

18mo., in eleven vols., cloth binding. Price of the set,
\$4 13, or single volumes, 38 cents each.

ZENOSIUS, or the Pilgrim Convert. By the Rev. C. C. PISE, D.D.

FATHER FELIX. By CHAS. JAS. CANNON, Esq.

TEARS ON THE DIADEM. By Mrs. A. H. DORSEY.

THORNBERRY ABBEY. A Tale of the Times.

THE SISTER OF CHARITY. 2 vols. By Mrs. ANNA H. DORSEY.

JULIA ORMOND, or the New Settlement. By the Authoress
of the Two Schools.

THE ELDER'S HOUSE, or the Three Converts.

JESSIE LINDEN.

FRANK, or the Painter's Progress, and What a Mother can
endure. From the Flemish of Hendrik Conscience.

FASHION, or Siska Von Roosemael. From the Flemish of
Hendrik Conscience.

(EXTRACTS FROM NOTICES.)

The *Dublin Review* of October, 1848, says of this series:—
“These little works form part of a series which we hope to see
continued, and which, under the name of the “Home Library,”
have been collected and given to the public by E. Dunigan, of
New-York. Those works which we have seen, all seek, more or
less strenuously, the advancement of the Catholic faith, and are ad-
mirable for good sense and morality.”

The *London Tablet* says:—“This new series of Catholic Books
of pious instruction and innocent recreation, is published in
New-York. They are neatly printed, handsomely bound, and
form very suitable presents for young Catholics.”